

THE BRITISH P R O T E S T A N T.

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PROTESTANTISM.

THIS word is pregnant with precious meaning. It is sometimes misinterpreted, sometimes misapplied, and sometimes identified with a merely earthly political partizanship. But while it should govern statesmen, and senators, and Princes, it must and will do men. It is its grand and distinctive design to *bring men to God*.

Man's disease is not Toryism, or Whiggism ; it is not any act, or series of acts of outward transgression. It is alienation from God ; and outward acts are but the symptoms of this state. Remedies applied to the outward acts, are like topical prescriptions applied to the pulse at the wrist in fever—utterly worthless. The cure must begin at the heart-springs. A new attraction must be created there. The retrograde, and repulsive tendency, must be turned into an upward, and Godward inclination. Man must be brought to love God, and thereby dwell in God, before he can become a holy or a happy being. “God is love.” Love is the decalogue in a monosyllable. For the heart of man to beat in this element is Protestantism ; nearness to the throne of England is loyalty, but nearness to the throne of God is Protestantism.

How shall this love be generated in man's heart,—dislodging its enmity, dissipating its suspicions, and bringing all its pulsations into unison with God? No earthly philosophy can do it. Such is mere knowledge; and man's eating of the tree of knowledge was the origination of man's enmity to God; and the increase of knowledge is but eating more plentifully of that tree which brought death into the world, and all our woe. We believe that the idolatrous exaltation of mere natural knowledge has been doing great mischief for some time. National institutions raised upon it may last during fine weather, but amid the tempest and the earthquake they must fall. The only process which can touch the seat of the disease, and produce man's return to God, and thereby bring him into a state of holiness and happiness, is the Gospel. Its master process is expressed by the Apostle in these words, "We love God because he first loved us." This exhibition of disinterested and infinite love, in proportion as it is displayed and felt, will produce love to God. Love in man's heart is an echo, and every echo must have a sound to awaken it, and that sound is the Gospel. This is Protestantism—to be superseded, or substituted by nothing else. Popery, on the other hand, is a scheme for keeping men from God. Assuming the name of Religion, it professes to meet man's perplexities, while it keeps man from God. It comforts him, not by bringing him to God, but in the midst of his estrangement from God. It so provides for man's natural love of sin, and man's natural dread of penalties, that he is encouraged in indulging the one, and is hardened against the influence of the other.

Popery smooths down the fears of conscience by confessions, and penances, and absolutions; and then allows her victim to go on unchecked until conscience feels another paroxysm, and drives him to the confessional for another opiate. Thus she keeps man an infidel, while she makes him believe he is a Christian. These remarks constitute the substance of the great controversy which is coming to a crisis, and a knowledge of this one point will do much to give a clear view of the whole.

NATIONAL JUDGMENTS.

IN commenting upon the righteous vengeance of God upon those who cast off their allegiance to Him, or considered Him as too benevolent to punish the guilty, the late Mr. Wilberforce alludes to "the fate of Sodom and Gomorrah; the sentence issued against the idolatrous nations of Canaan, and of which the execution was assigned to the Israelites, by the express command of God, at their own peril in case of disobedience; the ruin of Babylon, of Tyre, of Nineveh, and of Jerusalem, prophetically denounced as the punishment of their crimes, and taking place in an exact and terrible accordance with the divine predictions." And have we not had in more modern times, examples of the just indignation of God against guilty nations. Who that is moderately acquainted with Christianity can regard without dismay, the idolatry and superstition, past and present, of Italy, Spain, and Portugal? Who that has a sense of justice ever contemplated without indignation the unrighteous partition of Poland by Russia, Prussia, and Austria? The awful spread of infidelity in France, and the almost idolatrous homage paid to the profane Voltaire by the Parisians, about 15 years before the French revolution, are well known to most of our readers. Does not this afford a key to the providential judgments, which visited the

nations of Europe during the wars which sprung out of the French revolution? France by her idolatry, religious persecutions, immorality, and finally, by her contempt of all religion, and her open veneration of the archpriest of infidelity, Voltaire, had most deeply provoked the anger of heaven. In France accordingly, the throne and the altar, laws, constitution, property, and liberty, were all involved in one common ruin. For a season, all regular government being overthrown, a band of assassins seized the reins of government, a reign of terror was established, and France was inundated with the blood of her own citizens. From the revolutionary centre streams of fire poured themselves into Italy and Germany. To the revolutionary governments in France, succeeded the military despotism of Napoleon. The destinies of that unhappy country were consigned into the hands of an Imperial gambler, who squandered away the lives of hundreds of thousands of his subjects, as recklessly as the inveterate gamester scatters his thousands of pounds in some modern hell. Employed as a battleaxe in the hands of the Almighty, till he had fulfilled the purposes of his wrath, Buonaparte deluged Italy, Germany, Prussia, Austria, Russia, Spain and Portugal, with blood. Rome, Naples, Dresden, Vienna, Berlin, Madrid, and Lisbon, underwent the degradation of being for a time subjugated by the victorious French armies. Moscow, the ancient capital of Russia, was captured and reduced to ashes. Buonaparte having thus far performed the office for which he was raised up by Providence, next by his insensate ambition, became the scourge of France. His inexplicable obstinacy caused the loss of 150,000 French soldiers in the snows of Russia. An equal number remained prisoners of war. His pride and inflexibility led to the terrible defeat at Leipsic, and to the almost unparalleled disasters of that campaign. Finally Paris, the haughty Paris, was twice captured, and the valiant, but infidel French nation may truly be said to have drunk the dregs of the cup of the divine wrath. In the course of the revolutionary wars, Protestant England alone escaped invasion. Let apostate England, if, indeed, as we much fear, she will

rush into apostasy, *tremble*, when she brings to mind the national judgments which she has so lately witnessed. We have said that the honours paid by the Parisians, and which were generally applauded throughout France, to Voltaire, the archpriest of Antichristian blasphemy, were calculated to infuse forebodings of providential vengeance into the bosoms of reflecting Christians. The following graphic description of that disgraceful scene is given by Lord Brougham, who seems vainly to imagine, that by the magic of his pen he can write *up* Voltaire, the author of the Pucelle, and write *down* Luther, the translator of the Bible into the German tongue; a most insane attempt, which he will do well, if he values his reputation for possessing a scintilla or particle of common sense, to abstain from for the future. "After an absence of above seven and twenty years he revisited Paris with his niece, who, at the beginning of 1778, wished to accompany thither a young lady, recently married to M. Villette. Voltaire had just finished *Irene*, and had a desire to see its representation. The reception he met with in every quarter was enthusiastic. He had outlived all his enemies, all his detractors, all his quarrels. The Academy, which had, under the influence of court intrigues, now long forgotten, delayed his admission till his fifty-second year, seemed now anxious to repair its fault, and received him with honours due rather to the great chief than to a fellow citizen in the commonwealth of letters. All that was most eminent in station or most distinguished in talents—all that most shone in society, or most ruled at Court, *seemed to bend before him*. The homage of *every class and every rank* was tendered to him, and it seemed as if one universal feeling prevailed, the desire of having it hereafter to say—"I saw Voltaire." But in a peculiar manner his triumphant return was celebrated at the theatre. Present at the third night of *Irene*, all eyes were turned from the stage to the poet, whose looks, not those of the actors, were watched from the rising to the falling of the curtain. Then his bust was seen on the stage; it was crowned with chaplets, amidst the shouts and the tears of the audience. He left the house and hundreds pressed forward to aid

his feeble steps as he retired to his carriage. No one was suffered to sustain him above an instant—all must enjoy the honour of having once supported Voltaire's arm. Countless multitudes attended him to his apartments, and as he entered, *they knelt to kiss his garments.*" Fleeting triumph! Two months only elapsed, and this idol of the Parisians expired. All that remained of Voltaire's person on earth, consisted of a few spadefulls of putrescent dust; his spirit,—but our hands are paralysed whilst we contemplate its fate; we leave it to be proclaimed in that dread day so awfully depicted by the inspired Apostle. "*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things, which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.*"—(Rev xx. 11.)

ROMISH SUPERSTITION.

The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin, edited from the original manuscript in the Library of Trinity College, Dublin, by JOHN CLARKE CROSTHWAITE, A.M., &c. with an introduction by JAMES HENTHORN TODD, D.D., Dublin. For the Archæological Society.

Page 3 of this ancient work presents us with the following specimens of Romish superstition:—

In the first place, an image of our Lord Jesus Christ crucified, which is reported to have twice spoken.

Also the staff of Jesus, which an angel gave to the blessed Patrick. Also the marble slab of the altar of St. Patrick, by which in swimming, a leper was miraculously translated from Britain to Ireland. Also the girdle of the blessed Virgin Mary. Also some of the milk of the blessed Virgin Mary. Also one of the thorns of the crown of our Lord Jesus Christ. Also some of the bones of the Apostles Peter and Andrew. Also some of the relics of St. Catherine, a virgin and martyr. Also some of the relics of St. Clement, martyr. Also some of the relics of bishop St. Oswald, and of St. Fides, a virgin. Also some of the relics of the abbot St. Brandon. Also some of the relics of bishop St. Wulstan. Also some of the relics of St. Thomas, a martyr. Also some of the relics of St. Edmund the Confessor. Also some of the relics of St. Luce, a virgin. Also some of the relics of St. Athanasia, a virgin and martyr. Also *some of the stone where the law was given* (Item de lapide ubi data est lex). Also some of the wood of the golden gate. Also some of the sepulchre of the blessed Virgin Mary. Also some of the bones of St. Blasius. Also some of the Lord's manger. Also some of the oil of St. Nicolas. Also some of our Lord's cloth in which he lay in the manger. Also one of the bones of St. Patrick. Also one of the bones of the abbess St. Columba. Also one of the bones of St. Bridget, a virgin. Also one of the bones of the martyr St. Laurence. Also one of the bones of the martyr St. Oswald. Also more relics of the archbishop St. Laurence. Also some of the relics of St. Sylvester. Also some of the relics of the *eleven thousand virgins*. Also some of the relics of St. Pinnosa, a virgin and martyr. Also some of the relics of the bishop St. Herbert. Also some of the relics of the bishop St. David. Also part of the sepulchre of Lazarus. Also some of the relics of St. Audæen, a bishop and confessor. Also some of the relics of the abbot St. Benedict. Also some the relics of the bishop St. Basil, and bishop St. Germain. Also some of the relics of king St. Olave. Also *innumerable* other relics, concerning which it would be tedious to make special

mention. (Item aliæ Reliquiæ innumerabiles de quibus longum essat mentionem facere specialem, etc.)

Dr. Todd seems to entertain a great respect for the staff of Jesus, and gives an historical account of it in his preface! From a return to such lamentable superstitions may the Lord preserve us.

THE ROMAN PROTEUS.

ALTHOUGH in their superstition, pride, idolatry, and tyranny, the Popes of Rome are, and for centuries past have been, unchanged and unchangeable; in *politics* they are perfect Proteuses, favouring regal despotism, aristocracies, or democracies, or opposing them, according as the interests of the popedom, and of the Romish hierarchy, and Romish ecclesiastical system, which they miscall "the Church," seem temporarily to incline the balance in favour of arbitrary or free principles of government. Every Englishman knows right well how Pope Innocent the 3rd, first enlisted himself on the side of the barons who opposed the pusillanimous tyrant, King John; and how, as soon as King John had ignominiously done homage to the papal legate for England, as a fief of the Roman see, Innocent the 3rd became his sworn ally, and anathematized the English barons who exacted from John the great Charta of England's liberties. In the middle ages the Popes exhibited themselves as the most inexorable enemies of free institutions, and the exterminators of republicans and patriots at Rome, simply because they interfered at Rome with the papal power; but at the same period in the north of Italy, the Popes were identified with the *popular* party in the Italian republics, in order to oppose the German Emperors, who sought to set limits to papal usurpation. In England, within the last few years, the Romish party have connived with liberals and chartists, in the hope of overthrowing the Established Church, which is the great barrier against the re-ascendancy of the Church of Rome in Great Britain; but in the year 1832 we find the present Pope

in his encyclical letter addressed to the universal Church, denouncing liberty of conscience, and a free press and liberty of opinion, because free principles at Rome would have clashed with priestly despotism. In Ireland the Romish priests and prelates are the allies of republicans and demagogues, because a Repeal of the Union, with a Protestant Sovereign in England, and a Protestant House of Lords would ill accord with their schemes of confiscating the estates of the Saxons, overthrowing the Established Church, and elevating the Romish supremacy upon the ruins of religious liberty. But in Austria and the north of Italy the Romish Pope and the ecclesiastics, are the firm and uncompromising upholders of Imperial power, because the bayonets of the Austrian soldiers are needed to keep down the Italian liberals, who are ready upon the first favourable opportunity, to throw the Bishop of Rome and his Cardinals into the Tiber. In the person of Pope Pius the VIIth we find an exact exemplification of this double-faced policy. As Bishop of Isola, when it was expedient to conciliate the French republicans, he preached a sermon in which he eulogised the virtues of *democracy*; some years afterwards, in his character as Pope, when his church needed the favour of Napoleon Buonaparte, he assisted at his coronation, and would have placed the *imperial* crown upon Buonaparte's head, if the ruler of the French had not taken it from him, and placed it upon his own head, lest the Papal right of disposing of crowns should be revived.

A talented French historian, L'abbé de Montgaillard, gives the following relation of the above mentioned fact, which is unknown to many persons in this country:—"The citizen Cardinal Chiaramonte, Bishop of Isola, in Romagna (Puis VII., elected March 14th, 1800), delivered a sermon which is a pompous eulogy of democratic government, liberty, and equality *Yes, my very dear brethren, be good Christians, and you will be excellent democrats, (siate buoni Christiani e surete ottimi democratici,) moral virtues make good democrats The first Christians were animated by the spirit of democracy. God favoured the la-*

bours of Cato of Utica, and of the illustrious republicans of Rome . . ." The Bishop of Isola ought to have said the reverse of this ; for every one, who is not very ignorant of Pagan history, knows that Cato stabbed himself, because he could not preserve that republic from Cæsar's yoke. Buonaparte, who overturned the governments of Italy, and substituted for them unsightly and ill-constructed republics, found thus auxiliaries among the Romish Priests. It is an undoubted fact, that this homily of the prelate of Isola aided as much the subversive projects of the French demagogues in Italy, in 1798, as the presence of this same prelate in Paris in 1804, when he was the head of the Church, to consecrate this same Buonaparte, who had become Napoleon, was useful to the establishment of imperial despotism. Pius VII. proclaimed in the church at Paris, Buonaparte (Napoleon) to be the legitimate Sovereign of France, and the elect of God!!! The following is a fact little known to the public :—General Lannes, charmed by the democratic frankness, and extreme condescendence, to say nothing more, of the Bishop of Isola, and having no doubt that his sermon contained the expression of his true opinions, patted him upon the shoulder, and said to him, " Cardinal, you are an excellent republican ; persevere, and we will make you Pope ; Lannes gives you his word of honour for it." —(*Histoire de France, 1797, par L'abbé de Montgaillard.*)

VIGILANTIUS AND HIS TIMES.

(*Continued from p. 107.*)

Every year from the time at which Paulinus found himself able to realize his wishes, and to fix his habitation at Nola, he composed a poem or hymn, which he called *Natalis*, or the *Martyrdom of Felix* ; and in these commemorative verses, *he invoked the saint's help ; he prayed to him for assistance, he praised him for succour received*, and he enumerated the miracles which were performed at his sepulchre.

It is impossible by any sophistry, or by any form of words, or artifice of interpretation, to rescue the memory of Paulinus from the charge of 'Saint worship;' nay, it is one of his great virtues, in the estimation of the Romish Church, that he was a 'Saint worshipper.' His name is cited by her writers, as one of the earliest and best authorities for the practice.

In the very first Natalis, Paulinus addressed himself to his patron saint in terms of adoration, which are utterly indefensible, if the word of God be truly delivered in Holy Scripture. In the second Natalis, written in the year 394, he ascribes his safety to Felix, and implores him to continue to be propitious. In his third hymn to St. Felix, his fervour increases, and he ascribes to the saint, the privileges of casting out devils, and of exercising an effective power over the prince of darkness, and concludes with praying, that the merits of the saint may be received in the place of the demerits of his votaries. In the fourth birth-day offering, *he attributes his own birth in Christ to the intercession of the departed saint.* In the fifth poem—but we are nauseated with this pitiable creature invocation, which almost equals the creature trust and invocation of the Church of Rome herself. Those who desire to have further evidence of Paulinus' superstition, must consult the Rev. W. S. Gilly's admirable work. Paulinus' veneration of *relics*, is not surpassed by that of the most abject Romanist.

Jerome, the recluse of Bethlehem, was born of Christian parents, but he was not baptized until he was far advanced towards maturity, a practice which was common in those days, and frequently proceeded from the wish that a sacrament, which was considered by very many to cleanse from all former sins, should be deferred as long as possible.

Jerome began life under all the advantages of rank and fortune. Before he was twenty-five years of age he travelled in Gaul in quest of information,—studied hard at Rome, mixed with men of science and erudition, and at the same time rushed into the most pernicious pleasures which war against the soul (see Tillemont.) His studies whetted his passion for controversy. Tillemont admits that Jerome's character as a

man and an author was full of faults; that he was fiery and impulsive, and *wrote and spoke more like an orator* than an historian or a critic; that he was *inaccurate in his statements*, and represented things, rather according to the colouring given to them by his own mind, than according to truth; that he listened too eagerly to calumny, was jealous and envious, and spared neither friend nor foe; was sour, harsh, choleric, and unforgiving; but he was a man of genius.

When he was about thirty years old, between the years 372 and 374, he thought that he could not better subdue the strength of his passions, or glorify his God, than *by burying himself in the deserts of Syria, and practising such appalling self-inflictions* as none but a creature of the sternest nature could encounter. "It was out of my fear of hell, and in *expiation of my sins*, that I did this," said he.

Jerome's condition, whilst he remained in the frightful solitude of Chalcidia, will be read with mingled feelings of horror and pity. "I spent the time there alone, because my soul was filled with bitterness. The sackcloth in which I was clad rendered my appearance rough and hideous; my skin became squalid and black, like the hide of an Ethiopian. I spent much of my days in sighing and shedding tears, and when, in spite of myself, I was obliged to sleep, my body fell to the ground, so lean and devoid of flesh, that *my bones could hardly hold together*." When this and other austerities were *unavailing*, he had recourse to study, and began to learn the Hebrew language. The most useful lesson to be learnt from this part of Jerome's history is, that mortifications such as these *cannot* soften the heart, or quell the insurrection of evil passions. Even in his own case he found it impossible to banish evil thoughts and desires; and with respect to his fellow eremites, they resembled rather wild beasts than the angels whom they vainly, *unnaturally*, and *unscripturally*, desired to imitate, thereby deserting the contemplation of the great Exemplar of human perfection, Jesus Christ, who took upon him human nature, and lived and died, not a holy angel, but a holy man. In thus tempting the patristic church to aim at angelic,

and not human, excellence and purity, Satan may truly be said to have transformed himself into an angel of light. But we must return to Mr. Gilly. "Jerome was obliged to leave the scene of his eremitical probation, in consequence of the *bad conduct of other* recluses in the neighbourhood of his retirement. Jealous of his reputation, and differing from him on some points of doctrine, they assailed him with the grossest calumnies. He complained that those hermits presumed to condemn the whole world from their cells, and to set themselves up as the judges and censors of bishops. 'It was better, he protested, *to live with the beasts than with such Christians as they.*' "

When Jerome quitted the desert, where he had tried to fly from himself, he went to Antioch, and there he was disgusted with another faction. So little of godly union and concord prevailed in the church at this period, that it is hard to say where Christians could have been found, who were united in one holy bond of truth and peace, of faith and charity. Jerome, in a letter written to Pope Damasus at this juncture, professed to think that pure religion was then to be found only at Rome (he knew Rome better afterwards), and that the gospel had been corrupted everywhere else.

The boasted tranquillity of the western churches was however disturbed by perpetual jars, and the sun which was rising in the west was clouded there as much as in the east. When Damasus was elected pope, A.D. 366, the dissensions in Rome were so violent, that the gates of the basilica, where his rival was consecrated, were broken open, the roof was torn off, the building *was set on fire, and one hundred and thirty persons were killed.* (See Ammianus Marcellinus, Fleuri, and Baronius.)

Jerome subsequently, during his residence at Rome, was assailed by the voice of scandal. The calumny was kept alive by those whom Jerome called 'false monks,' 'disorderly celibates,' and 'unworthy ecclesiastics,' who suborned a servant to bring a distinct charge against the Saint and Paula. The unhappy wretch was put to the torture, and confessed that he had spoken falsely. But the storm against Jerome was

too heavy for him to brave, and in 385 he resolved to turn his back upon Rome for ever—that Rome which he then called *Babylon*, but which he once fondly thought to be the holy home of the purest of the Christian clergy and laity. Many of the holy women, who were the pupils of Jerome, quitted Rome soon after his departure, and rejoined him at Bethlehem, which, from the year 386 or 387 became the place of his constant abode.”

Mr. Gilly proceeds to describe the intense assiduity with which Jerome applied himself to the correction of the old Latin version of the Bible, and to his own immortal work, which is now called by distinction the Vulgate, and which Mr. Gilly truly states has given him a right and title to the gratitude of the whole church. Well would it have been for him if, instead of returning to his ascetic habits, and yielding to the ruggedness of his temper, he had practised among his fellow men the beautiful precepts of the gospel, and seeking a change of heart by the inworking of the Holy Spirit; rather than by his own mortifications, had breathed peace and charity towards those who ventured to differ from him, or to oppose the prevailing superstitions. We say the *prevailing* superstitions, for Jerome intimates that the veneration of sepulchres and relics was *universal* at the end of the fourth century. “*Mortuorum ubique sepulchra veneramur, &c.*” Heathen practices were also creeping in. “I know,” said Augustine, “many worshippers of sepulchres and pictures, and that there are many who feast most luxuriously at the graves of the dead.”

Vigilantius, A.D. 396. was the bearer of a letter from Paulinus to Jerome, and this was the introduction which made him personally acquainted with the most extraordinary man of that age. Jerome was the terror of his contemporaries—the man above all others who, in a mistaken attempt to do his duty to God, failed most signally in his duty towards men. The mortification of the flesh had tended to puff up his spirit, and of all the polemical writers of the fourth century, he was the most bitter and severe. He excelled not only in general erudition, but in the knowledge of languages ancient

and modern ; and at a period when literary works of the most laborious character were undertaken and completed, Jerome surpassed every other author in the number and the importance of his productions. He was at this time in correspondence with persons of eminence in every part of Christendom : he was the confidential adviser of the most celebrated saints of both sexes ; he gave a tone to religious opinion ; he pronounced upon orthodoxy and heterodoxy with a voice of authority ; he was dreaded by those who loved him most, and he was courted as much out of fear as respect. Jerome was daring, sarcastic, and uncompromising ; and he exercised that control over the minds of others which bad-tempered men of talent usually secure in a greater degree than persons of a more kindly disposition, though they may be of equal abilities and attainments.

We may easily imagine the impatience, mingled with dread, with which Vigilantius looked forward to his first interview with this eminent man ; and associations connected with the spot where they were to meet must have tended greatly to the interest he felt in undertaking a journey to Palestine.

(*To be continued.*)

TRANSUBSTANTIATION.

“ If the boundless credulity of mankind be a mournful subject for consideration, as in truth it is, it is yet more mournful to observe the profligate wickedness with which that credulity has been abused. The Church of Rome appears to have delighted in insulting, as well as in abusing it, and to have pleased itself with discovering how far it was possible to subdue and degrade the human intellect ; as an eastern despot measures his own greatness by the servile prostration of his subjects. If farther proof than has already appeared were needful, it would be found in the prodigious doctrine of *transub-*

stantiation. This astonishing doctrine arose from taking figurative words in a literal sense; and the Romanists do not shrink from the direct inference, that if their interpretation be just, *Christ took his own body in his own hands*, and offered it to his disciples. But all minor difficulties may be easily overlooked, when the flagrant absurdity of the doctrine itself is regarded. For, according to the Church of Rome, when the words of consecration have been pronounced, the bread becomes that same eternal body of flesh and blood in which our Lord and Saviour suffered upon the cross: remaining bread to the sight, touch, smell, and taste, and yet substantially ceasing to be so . . . and into how many parts soever the bread may be broken, *the whole entire body is said to be contained in every part.*"

A great difference of opinion prevailed upon this subject in the western church in the ninth century, nor was it until the eleventh century that the Popes Leo IX, Victor II, Nicolas II, and Gregory VII, supported transubstantiation with a high hand, and condemned to silence Berenger and his followers, who violently opposed it. Hitherto the disputants on both sides, for the space of more than a century and a half, had proposed their jarring opinions with the utmost freedom, unrestrained by the despotic voice of authority, since no council had given a definitive sentence upon this matter, nor prescribed a rule of faith to terminate all inquiry and debate (Mosheim).

"Nevertheless, it prevailed, and was finally declared by Innocent III. at the fourth Lateran Council, to be a tenet necessary to salvation. Strange as it may appear, the doctrine had become popular with the *people*, for its very extravagance, with the *clergy* because they grounded upon it their *loftiest pretensions*. For if there were in the sacrament this actual and entire sole presence, which they denoted by the term of transubstantiation, it followed that divine service was something more than a sacrifice and service of prayer and thanksgiving; an actual sacrifice (of atonement) was performed in it, wherein they affirmed that the Saviour was again offered up, in the same body which had suffered on the cross, by their hands. The priest, when he performed this

stupendous function of his ministry, had before his eyes, and held in his hands, the Maker of heaven and earth; and the inference which they deduced from so blasphemous an assumption was, that the clergy were not to be subject to any secular authority, seeing that they could create God their Creator! Let it not be supposed that the statement is in the slightest part exaggerated: it is delivered faithfully in their own words."—Book of the Church, by R. Southey, LL.D.

OPERATIVE AUXILIARIES OF THE REFORMATION SOCIETY.

EXTRACTS FROM THE JOURNAL OF MR. M—.

Somers Town Operative Auxiliary.

July 2nd.—The Rev. J. Cumming delivered an eloquent and interesting lecture to the Auxiliary, which was listened to with almost breathless attention by a crowded and respectable auditory. Some Romanists (for there were a great many present) put several questions to the Rev. Gentleman, which were most satisfactorily and conclusively answered. The Rev. gentleman spoke about two hours.

Operatives increase in numbers weekly, eight of whom distribute the Society's Tracts in the neighbourhood regularly every week. Weekly meetings are held—a great number of (respectable) Roman Catholics attend them. Discussion has been carried on for four successive Wednesday evenings between Mr. Giannini, a Roman Catholic, (from Italy) and Mr. Ballard on the Romish doctrine of Transubstantiation. Mr. Ballard opened the discussion by reading from the Creed of Pope Pius the Fourth and the Canons of the *Council of Trent*, and then proceeded to comment on the idolatrous worship given to the consecrated wafer by

the Church of Rome — the gross and inextricable absurdities; the manifest impossibilities and contradictions; the open and awful impieties; the horrible blasphemies of Transubstantiation; and to shew that it is against sense, reason, faith, *Scripture*, and *matter of fact*; that it overthrows the humanity of the Saviour; that it dishonors his body into the figure of a round cake, that has neither shape nor part of a true body (as is asserted in the Catechism of the Council of Trent); that the body and blood, soul and divinity of Jesus Christ, may be enclosed in a wafer, which has been devoured by wicked men, has been cut in pieces by swords and knives, or has been eaten by animals.

Mr. Ballard further shewed that there is no more proof in the *Scripture* of the transubstantiation of the bread into the body of Christ, than there is of the transubstantiation of the cup into the New Testament, or of the transubstantiation of the *disciples* into salt: for it is as positively asserted by the Redeemer that his disciples were the *salt* of the *earth*, as it was that the *bread* was his *body*. Mr. Giannini has not given any proof of transubstantiation—has not proved that the apostles worshipped the Host, or that they believed the bread to have been transubstantiated in any way. He occupied the whole of his time by introducing argument (if it could possibly be called argument) quite *irrelevant* to the subject, and has quoted several things most falsely, which were detected and exposed by his opponent. We have heard from good authority that he intends shortly to give up the discussion.

EXTRACT FROM THE JOURNAL OF MR. BALLARD,

General Operative Secretary.

THE Operatives increase much in knowledge of the controversy, and in love for the cause of the Reformation. Two or three private and public operative meetings are held every week. They are exceedingly well attended, both Protestants and Romanists have invariably seen that the Romish doctrines cannot possibly be supported by *Scripture* or facts.

DISCUSSION AT ISLINGTON.

To the Editor of the "British Protestant."

SIR,

A meeting of Roman Catholics and Protestants was held in July at the Temperance Hall, Church Lane, Islington, T. Morgan, Esq. M.D. in the chair, the speakers were Messrs. Horwood, Spurgeon, Wiggins and Ballard. Messrs. Horwood and Wiggins addressed the meeting on the necessity for Roman Catholics and Protestants to read the Word of God for themselves, and to inquire whether the doctrines of their respective churches were conformable to it. Mr. Spurgeon began to expose the Romish doctrine of Transubstantiation; whereupon some Romanists frequently interrupted the speaker. The Chairman then rose, and said that no interruption could be allowed, but any respectable Roman Catholic would be heard in defence of the Romish Church, if he wished to speak from the platform. Mr. Miller, a Roman Catholic, and apparently a leading man amongst them, then came on the platform; and it was agreed that Mr. Ballard and he should discuss the subject. Mr. Ballard first stated the circumstances which occasioned this meeting to be held, viz. that he had entered a meeting of Roman Catholics in Islington, and discussed with their leader, Mr. Hogan, on *the authority of the Bible*; that his opponent gave up the discussion *the first night*, and that he, Mr. Ballard, was refused admittance *the second time*. Mr. Ballard then followed out the remarks of Mr. Spurgeon on Transubstantiation, and exposed it with his usual ability. Mr. Miller then addressed the meeting, but was quite unable to defend his cause. However, he promised to attend again the next week. On the Monday following a second Meeting was held; Mr. Miller made his appearance, but it was evident to the friends of his own cause, that he had no chance of

success. Mr. Hogan (Mr. Ballard's opponent, alluded to above) rose up and said, "Catholics, I beg you all to leave the meeting. Mr. Miller is not able to discuss with Mr. Ballard; he will make as bad a *mess* of it as poor *Graham did*," (and he might have added, as bad a one as I have made myself); when to our great surprise, about half the meeting went out, two thirds of which were Roman Catholics; but many remained till the discussion closed. Mr. Miller refused to meet his opponent again. On Wednesday a third meeting was held. Mr. Miller was not present. Mr. Giannini (Mr. Ballard's opponent at Somers Town) was present. Mr. Ballard replied to a tract distributed by Mr. Giannini, and exposed some Romish books of devotion, and wished Mr. Giannini to reply; which he refused to do. Mr. Spurgeon then addressed the meeting. An Auxiliary was formed at the close.

W. T.

THE GERMAN CATHOLIC CHURCH.

THE excitement begun by Ronge seems to increase; but it is feared there is much that is earthly and unscriptural in it. It is now especially desirable to introduce sound, scriptural, and evangelical statements there; and we are happy to inform our readers that a great number of the Reformation Society tracts have been sent for from Germany, in order to be translated and circulated. Popery is shaken on the continent to its foundations.

BRITISH REFORMATION SOCIETY MEETINGS.

CHELTENHAM.

ON Monday 4th ult., two very important meetings of the Reformation Society were held in the Town Hall.

The Rev. Francis Close, the faithful and talented Incumbent of the town, presided on the occasion.

The speakers were the Rev. Chairman, the Rev. Mr. Money, the Rev. J. E. Riddle, the Rev. J. E. Lewis, Baptist Minister, the Rev. J. L. Wake, the Rev. M. Wilks, and the Rev. R. P. Blakeney, the deputation.

The meetings were crowded to excess, and the greatest interest manifested in the proceedings of the Society.

The Chairman in the evening closed his speech with these remarkable words, "If you would keep the purity of your family hearths and social circles, the integrity of your religion, property, liberty, and right of thinking as free men, set your face, hand, and heart, against the unscriptural doctrines of the Romish Church."

WORCESTER.

ON Wednesday, 6th ult., a meeting of the Society was held in this town.

The Rev. Dr. Wheeler, incumbent of St. Paul's, presided on the occasion. The attendance was respectable.

The speakers were the Rev. Chairman, the Rev. R. P. Blakeney, the deputation, and the Rev. Mr. Horton.

Several of the local clergy were present.

CHRONOLOGICAL LIST OF THE PRINCIPAL ROMAN
CATHOLIC CHURCHES AND CHAPELS ERECTED
WITHIN THE LAST FEW YEARS.—*from the Tablet.*

St. Mary's, Southport	-	commenced in	1837
St. James's, Reading	-	"	1837
St. Mary's, Derby	-	"	1838
St. Mary's, Uttoxeter	-	"	1838
St. Mary's, Dudley	-	"	1839
St. Ann's, Keighley	-	"	1839
St. Wilfrid's, Manchester	-	"	1839
St. Chad's, Birmingham	-	"	1839
St. George's, London	-	"	1839
St. Alban's, Macclesfield	-	"	1839
St. John's, Melton Mowbray	-	"	1839
Chapel at Kidington	-	"	1839
St. Mary's, Stockton-on-Tees	-	"	1840
St. Wilfrid's, Hulme	-	"	1840
St. Austin's, Kenilworth	-	"	1840
The Blessed Trinity, Radford	-	"	1840
St. Mary's, Warwick Bridge	-	"	1840
St. Winifrid's, Sheepshed	-	"	1840
St. Oswald's, Liverpool	-	"	1840
St. John's Chapel, Alton Towers	-	"	1840
Conventual Chapel, Birmingham	-	"	1840
Church of the Sacred Heart, the Grange, Ackworth	-	"	1841
Conventual Chapel, Liverpool	-	"	1841
St. Giles', Cheadle	-	"	1841
St. Bede's, Masbro'	-	"	1841
St. Barnabas's, Nottingham	-	"	1842
St. Andrew's, Cambridge	-	"	1842
St. Peter's, Woolwich	-	"	1842
St. Mary's, Newcastle	-	"	1842
St. Bernard's Abbey Church, Leicestershire	-		1843
Collegiate Church, Northampton	-	"	1843
Church of the Blessed Sacrament, Coventry	-		1843
St. Mary's, Brewood	-	"	1843
St. Mary's, Liverpool	-	"	1844

Collegiate Church, Ushaw	-	"	1844
St. Mary's, Lynn	-	"	1844
St. John's, Salford	-	"	1844
St. Leonard's, London	-	"	1844
New Church at Hanley	-	"	1844

[To these we beg to add—Islington, Deptford, Penzance, Cardiff, Hereford, Barnstaple, &c.

ED. BRIT. PROTESTANT.]

DONATIONS, SUBSCRIPTIONS, &c.

Received from July 26th to August 25th, 1845.

Mr. James Stead, 2 years	1	0	0
S. Hanson, Esq.	2	2	0
Wm. Long, Esq.	2	2	0
Mrs. Long	1	1	0
H. Spitta, Esq.	1	1	0
Rev. C. Lane	0	10	0
Rev. Thomas Grantham	1	1	0
Miss Orme	0	10	6
Mrs. Trevanion	1	1	0
Rev. M. Smelt	1	0	0
Rev. E. Pemberton	1	1	0
Miss Clara Burdett	1	1	0
C. Webb, Esq.	0	10	0
W. Cunningham, Esq. donation	5	0	0
N.E. London Auxiliary, by Walter Riddle, Esq.	4	0	0

CHELTENHAM.

Collection after two meetings	20	8	8
J. C. Cooke, Esq.	1	0	0
Rev. M. Tucker, by Rev. F. Close, an.	1	0	0
	22	8	8

WORCESTER.

Collection after meeting	4	11	0
Rev. John Davis, don.	0	10	6
Mrs. Hill, an.	0	10	6
Mrs. Stephenson	0	10	0
Mr. Rowlands	0	10	0
Mr. Pidcock	0	10	0
Mrs. Owen	0	5	0
Mrs. Sparks	0	5	0
Mrs. Hale	0	5	0
The Misses Pen-			
nethorne	0	5	0
Miss Redding	0	2	6
Mr. Reece don.	0	5	0

7 18 11

Collected after two Sermons at Yorke, by Rev. R. P. Blakeney, less ex.	6	5	6
William Long, Esq. (for publications)	0	17	3

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- I. THE CHURCH of ROME.
 - II. HEAR the CHURCH.
 - III. TRANSUBSTANTIATION, - Host-Worship, Mass-Sacrifice, and Half-Communion.
 - IV. ARE ROMAN CATHOLICS forbidden to read the HOLY SCRIPTURES?
 - V. A FRIENDLY APPEAL to ROMAN CATHOLICS, in behalf of the Reformed Catholic Church.
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 - VII. IDENTITY of POPERY and TRACTARIANISM; or Pope Pius the Fourth's Creed: illustrated by Tractarian Comments.
 - VIII. The ABSURDITY and NULLITY of the ROMAN and TRACTARIAN RULES of FAITH.
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